



PRANAM

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THE SUPREME COMMAND

of Shrii Shrii Anandamurti

THE MAN who performs Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in his mind at the time of death, his liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Ni-yama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Ni-yama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that he might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the Path of Righteousness.

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EDITORS NOTE:

Dear brothers and sisters - at last - with what relief - we have heard word of BABA, HIS physical condition, treatment and trial. Not only do we now have this information, but also, we are blessed by HIS instructions to us 'abroad'. We, HIS children, can only thank HIM for this news, for HIS loving care for us, and try sincerely to please HIM in every way.



The Universe is thy abode, the Supreme Prakrti herself is Thy concert. O Lord, thou doth not stand in any want. Then, O' Purusottama! What would I offer to thee? O yes, yes, I remember one thing Thy true devotees have snatched away Thy mind. That is why Thou hast fallen in want of one thing. Thy mind is lost. O Lord, I offer my mind to Thee. Do grace by thy acceptance.

- BABA

BABA NEWS

FOR THE PAST LONG MONTHS, EVEN SINCE BEFORE THE EMERGENCY AND BANNING, WE HAVE HAD NO CONTACT WITH THE LORD. DURING THIS PERIOD THE GOVERNMENT HAS INHUMANLY INTENSIFIED THEIR TORTURE OF HIM. HE WAS COMPLETELY CUT OFF FROM ALL COMMUNICATION -- PREVIOUSLY HE WAS AT LEAST SEEING US ONCE A WEEK AND RECEIVING A MINIMUM NUMBER OF NEWSLETTERS (AFTER UNJUST CENSORSHIP) FROM THE HUNDREDS BEING SENT TO HIM FROM ALL OVER THE WORLD. BUT DURING THE PAST MONTHS, NOT EVEN HIS FAMILY OR RELATIVES HAVE BEEN PERMITTED TO SEE HIM AND ALL MAIL HAS BEEN STOPPED; NOTHING COULD REACH HIM FROM EITHER INDIA OR OUTSIDE COUNTRIES. HIS LAWYERS ALSO WERE BARRED FROM MEETING WITH HIM. ONLY VERY RECENTLY, DUE TO A COURT ORDER, HAVE THE JAIL AUTHORITIES ALLOWED THE LAWYERS TO CONSULT WITH HIM, BUT THIS TOO IS ONLY AFTER THEIR CLOTHES AND BAGS HAVE BEEN THOROUGHLY SEARCHED -- SUCH A THING IS SURELY UNHEARD OF IN OTHER COUNTRIES. THE GOVERNMENT HAS TOTALLY IGNORED ANOTHER RECENT COURT ORDER, THAT HE SHOULD BE RESTORED THE FACILITIES WHICH HE WAS PREVIOUSLY RECEIVING. INSTEAD, IN COMPLETE VIOLATION OF IT, THEY CONTINUE TO HARASS HIM -- WE HAVE COME TO LEARN THAT ** THEY HAVE GIVEN HIM 'MAAR' IN PLACE OF HORLICKS AND THEY HAVE REFUSED TO SUPPLY HIM WITH SOAP FOR BATH AND WASH. (N.B. 'MAAR' IS LEFT OVER WATER AFTER COOKING RICE, USUALLY USED IN INDIA TO FEED TO CATTLE AND DOMESTIC ANIMALS.)

BROTHERS, THE ABOVE INFORMATION, ESPECIALLY THE LAST ASTERISKED PART, IS TO BE HIGHLIGHTED IN OUR NEWSLETTERS AND OTHER LEADING NEWSPAPERS OF YOUR SECTORS. HE ONCE SAID THAT EVERY COUNTRY, EVERY HOUSE AND EVERY MAN SHOULD KNOW OF THE TORTURES BEING AGAINST US, AND SURELY OUR GREATEST SUFFERING IS THE CRUEL TORTURE OF HIM BY A HEARTLESS GOVERNMENT. NOW YOUR DUTY IS TO MAKE ALL AWARE OF THE LATEST CRIMES AGAINST HIM.

VICTORY IS OURS!

G.S.

FROM HONGKONG

NAMASKAR,

Hope that you are all fine by the infinite grace of BABA.

Dada Yatiishvaranandaji stopped off briefly in HK on his way back to NY Sector. He asked me to convey the following information to you!

1. BABA - regular contact and communication with BABA has been established. Because of the mistreatment HE has been receiving, HIS physical condition has deteriorated with some paralysis in the right leg. Even when, due to the lawyers efforts, the court orders improved treatment etc., the jail authorities comply only temporarily or not at all.

HE is not pleased with the work outside of India. GS has reported on work, asked questions and received HIS directions:

- There should be more speed and systematic progress abroad.
- There should be punctuality in all affairs, particularly reporting.
- There should be ever-increasing adherence to the 16 points.

BABA has given a New Years Vanii which you will be receiving soon.

2. Inter-sectorial RDS - new plans and programs and other information will be presented at RDS in Denver in December, to be attended by all Sectorial secretaries and acting secretaries. Exact date and other details will be sent to you from Denver after Yatiishvaranandaji's return there later this month.

3. BABA's trial is now scheduled to begin in mid-November. The trial of Santoshanandaji has begun.

4. No workers have been released from jail. They are undergoing great hardship and (now also verified by opposition political leaders) many are being tortured in the jails.

Pranavanandaji, Sraddhanandaji, Vijayanandaji and other important Central workers have been moved to the CBI detention centre in N. Delhi where they are being continuously questioned by groups of CBI interrogators, and undergoing other tortures.

Some margiis have been released after posting personal bond or agreeing to renounce Ananda Marga and sever ties with Ananda Marga; but these are only a few and hundreds of family margiis remain inside. The Didis as well as the families of the jailed margiis are in very poor condition.

5. You will all be glad to hear that some Avadhutas have obtained International Red Cross passports for displaced persons/refugees and will be allowed to enter the United States, after arrangements for visa etc. have been made, they will go postings.

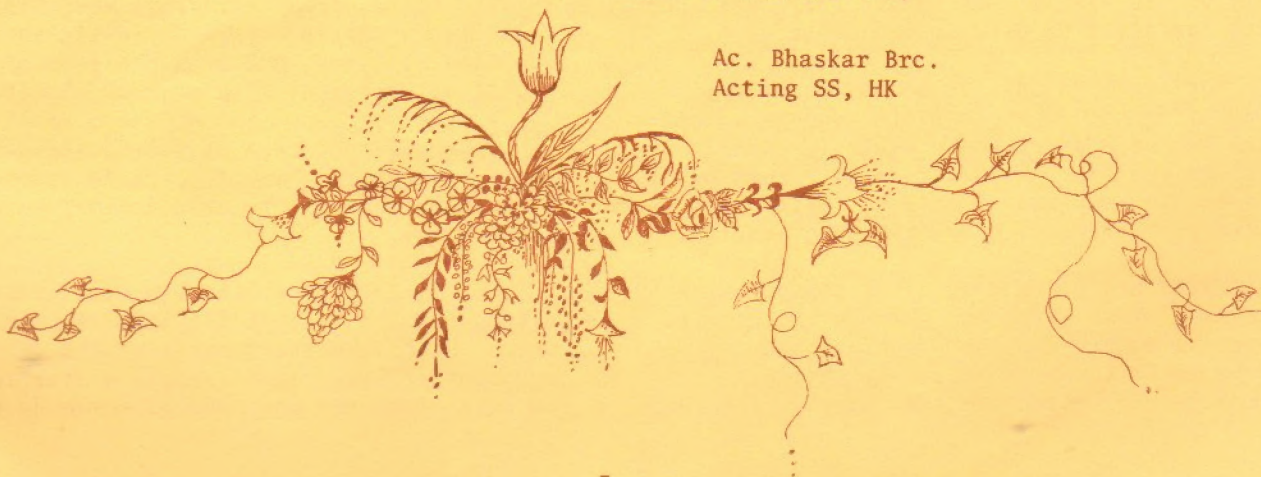
The new Sectorial Secretary for Hongkong and Manila Sectors will be Ac. Kalyaneshananda Avadhuta; for Sydney Sector, Ac. Subabuddhananda Avadhuta; Nairobi Sector (Laksmananandaji arrested in India), Ac. Ajarananda Avadhuta. Ac. Shivananda Avadhuta and Ac. Cidgadananda Avadhuta are posted to NE and Pacific Regions respectively in NY Sector. Plans are to have them all in Denver for the RDS in December and in their fields in 3-4 months.

Dada stresses that all workers and margiis in India are greatly inspired to hear of events and progress of Ananda Marga around the globe. So, 'more speed and systematic progress abroad.'

Both GS 1 and 2 send their loving Namaskars to all of you.

Yours in HIS Service,

Ac. Bhaskar Brc.
Acting SS, HK



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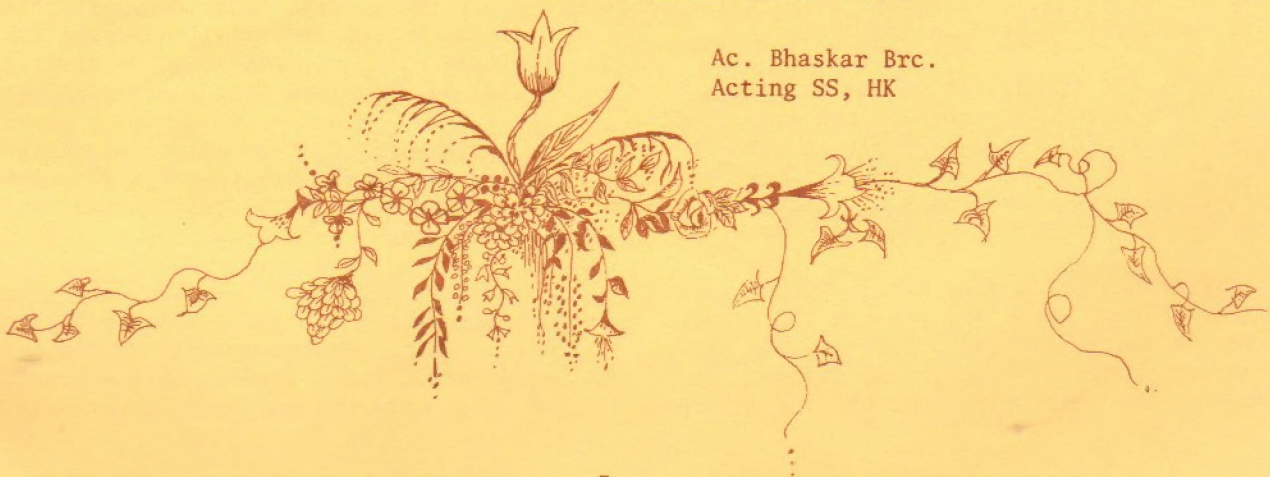
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Moral ideals must be such as may furnish man with ability as well as inspiration to proceed in the path of Sadhana. Morality depends on the efforts to maintain the balance with respect to time, place and person and as such there may be differences in moral code, but the ultimate conclusion of moralism is attainment of supreme bliss and therefore, there may not be any possibility of any imperfections of relativity. It cannot be said that the ultimate aim of human life is not to commit theft; what is desirable is that the tendency to commit theft should be eliminated. It cannot be the aim of life that one will not indulge in falsehood; what is important is that the tendency of telling a lie should be dispelled from one's mind. The Sadhaka starts spiritual practices with the principles of moralism based on not indulging in theft or falsehood. The aim of such moralism is attainment of that state of Oneness with Brahma where no desire is left for theft; and all tendencies of falsehood disappear.

- A Guide to Human Conduct
BABA

The Role of Morality & Dharma

- Shrii Shrii Anandamurti

Today's subject of discourse is "Niiti & Dharma". What is Niiti? Niiti means that which carries one towards a particular direction for one's good. This is the literal anatomy of the term Niiti. In worldly sense the term is used for simply carrying someone somewhere, i.e., that which has got the power to carry one is Niiti. But in the spiritual sphere, Niiti can never be used in bad sense.

For Niiti in English we use morality, though it's not an appropriate synonym. That which is not prescribed in Bible is called 'sin' in English. Morality is an effort or a desire to keep away from sin. Niiti and morality, therefore, carry the same meaning.

Niiti has got a very close contact with "dharma". That which has grasped the created beings is dharma and the practical side of dharma is 'acharan' - Acharanat dharma. Dharma is the collective name of your acharana

(behaviour or manners). The collective name of the way of eating, doing sadhana etc. is dharma. If your acharan is good dharma is with you and if not the dharma can't accompany you. And if dharma is not with one total annihilation (Sarvanash) stares in one's face, i.e., the degeneration and destruction of every thing of an individual viz, his physical, mental and spiritual entities. Even Atma will not remain in the form of Atma, it will be converted into a crude object.

In the first stage of dharma the greatest helping factor is 'Niiti'. The function of niiti, therefore, is to help dharma, to help dharmacharan.

Niiti, therefore, carries very great importance in the life of a spiritual practitioner. Niiti, however, can't be the culminating point of life, it is simply a starting one. You enter into the compound of somebody through

the gate. This entrance through the gate is Niiti. Now to enter into the house one needs to knock at the doors. The entrance into the house after knocking is dharma sadhana. To be a moralist is not enough. It can provide only a passport for entrance. As has been said: acharan is dharma-Acharanat dharma and the first stage of acharan is Niiti. Those who are not adhering to the codes of Niiti can't be dharmik even. A dharmik can't go against niiti and vice-versa.

Now the question comes whether Niiti is a relative terminology or an absolute one. As a matter of fact Niiti can't be cent percent relative but at the same time since it has got no direct relation with Paramatma it can't by its force make one attain HIM. Niiti is neither even absolute. In reality, it is happy blending of absolute and relativity.

The final goal of dharma is Parmatma. Therefore, there is no other goal of a sadhaka of dharma. If a sadhaka deems that he will attain occult power through sadhana he is in illusion. It is possible that he may get supernatural power, yet he can't attain Parmatma through that. The supernatural powers are also mundane. As a matter of fact, what we call supernatural is not really so. It is rather a loose terminology. That which has fallen in the trammels of mundane bondages can't be supernatural. Sitting in sadhana if someone thinks that the force of Anima, Laghima, Mahima, Prapti, Prakamya, Vashitva, Yershitva etc. should come in him he is simply whiling away his valuable time for nothing. A devoted sadhaka never aspires for these things. Even Parmatma comes to him and says: "My son, take these celestial forces" He replies, "Parmatma, keep these forces with Yourself. I don't need them. I want you, and you alone. I am restless for you and not for your forces."

A mother tries to coax and cajole her crying son and offers him some toys to divert his attention. The child stops crying and forgets his mother for the time being. But if he is a bit naughty he persists in his effort for sticking to the breast of his mother and continues crying: "No Mummy, I want to be on your lap. I will not take those toys," Finally mother finds no other way than to picking up the child and sticking him to her breast. A devoted sadhak is like this latter child. He will say, "My most lovely Pater, this world that I see all around is a plethora of toys. They are ephemeral and will not remain for good. Tell me my Lord, are you giving these to me for all the time to come"? And then HE will be answerless, for HE does never give these

things for ever. HE gives them by left hand takes them back by his right one.

In Niiti there is a happy blending of relative and absolute. That is why Niiti is based on certain mundane and supramundane principles. Dharma on the other hand is acharan: Acharanat dharma. It is, therefore, something practical. It is a cult. It is not a theory but a desire, a will to do something.

Niiti can be theoretical, but dharma is always practical. In case of Niiti there are certain do's and don'ts. In Samskrit these do's and don'ts are called Vidhi and Nishedh respectively. Niiti is the collective name of the Vidhi and Nishedh. In the sphere of dharma on the other hand, there are no don'ts, everything is do. When a common man comes in contact with Dharma he deems that there are do's and don'ts in the realm of dharma. But really speaking there are no don'ts in the sphere of dharma. One has only to know what he has to do.

One would like to know as to what one should do for the idea of dharma lies deep in doing something. Smritis are numerous. All the Vedas and Shastras have their own independent outlook. There are shades of differences even in the hymns of Rigved and those of Yajurved. One says Pitraswa and another Pitrastam. One says sarvatonmukh another vishaatonmukh. Therefore, Rigved and Yajurveda are not one. They have differences wide and deep. The problem comes as to what a common man should do.

In the sphere of Niiti also do exist these differences. One will say that meditation should be performed while sitting in the direction of east. Another will say that it should be performed sitting westward. Still there are others who proclaim that one should meditate on God, while sitting northward. Only poor south could not get their sanction. As a matter of fact, all the directions are the manifestations of Paramatma. HE is all around, everywhere. But niitivadis indulge in useless fuss over this issue. Niiti, therefore, contains some elements of relativity also. A sadhak, on the other hand, says:

Yasho hiideva.....Vishvatomukh.

The singular entity Paramatma has come to us in the form of Pradish and Anudish. Directions are ten. Among them east, west, north, south up and down directions are called pradish Rest four ishan, vyan, Agni etc are called Anudish. The singular entity has manifested

HIMSELF in all these ten directions. It's, therefore, naive to recognise someone and reject others. That is why a dharmic will never talk about these things. He will, on the contrary say:

*Kako lunyo kako bando
Dono palara bhari.*

Now it's quite explicit that Shrutis are not unanimous: Shruti vibhinna. They have got differences among themselves. Smritis are also not one. Smrityo vibhinna. That which controls the worldly life of human beings is called smriti. Shruti, as opposed to this, controls the spiritual aspect of human life. Shruti is Dharma shashtra and smriti social code. In olden days were Narad Samhita, Parashar Samhita, Manusmriti and today you find Hindu code. All these are smritishastra. Smriti is more relative than shruti, for with the change of time society also undergoes a change, a metamorphosis in its different aspects.

Furthermore, there are not even a single sage (muni) who has not got difference with other one. Someone will prescribe particular posture for Pind-dan while another will sanction quite a different one. Thus, it is clear that even the munis are lacking in unanimity.

In reality, these persons do not deserve the appellation of muni. In shashtra muni has been explained as Muni dugdha balak, muni salin manas.

One who has totally engrossed one's mind in the thought of the supreme is muni. A modern man would like to ask whether it's possible for him to be so. It's a difficult task and since dharma consists in doing things in practical terms, one should try to be like this.

"Dharmasya.....Pantha"

The fundamental of dharma lies in the Guha (Cavern). The term Guha in sanskrit is used in two sense: One is cavern. Does it mean that Parmatma is concealed in a cave in some mountain: Does it mean that to realise HIM one will have to leave the world and go to wilderness? Such an idea is quite illusory. This world is also the manifestation of Parmatma. If there are impediments in the world for a spiritual aspirant the same are also present in jungle. There are differences of form only. Even in the jungle you will have to ponder over procuring your food. It's, therefore, preposterous to deem that Paramatma is in the caverns of the Himalayas.

If HE would not like that you should realise HIM you can't attain HIM. If HE would like that you should be one with HIM, this moment you will realise HIM. It's therefore, naive to be prejudiced about particular space.

Paramatma simply wants to see in you whether you have got a genuine desire to attain HIM or not. HE is testing you every moment, at every step and is seeing whether love for HIM has awakened in you or not. There should not be inconsistency between thought and speech. And when this is achieved the celestial love is awakened.



The other connotation of the term 'guha' is the feeling of egotism, I-ness. Dharmasya-atatvam nihitam guhayam. Paramatma has concealed HIMSELF within your mind. HE is hidden behind the curtain of your "I-ness". You need not go to the Himalayas to find out the thing that is concealed in your own 'I'. Does one need a mirror to see bangle in one's hand?

Paramatma, therefore, is within you. There is need of only removing the veil of ego. Those who try to remove this veil are called Mahajan. "Mahajano yen gatath sa pantha". Mahajan, in other words is the practical man, practical sadhaka and you have to follow these practical men. By following Mahajans a sadhaka will remove the curtain of ego, which has concealed his goal. Niiti will help you in this effort while dharma sadhana will induce you to HIM. That is why it has been said-acharanat dharma. Be a sadachari (good mannered) and you will get HIM. In fact you have already got HIM, only you are not seeing HIM.

Your Mission in Life

- Didi Tilottama

On this path, we are so often faced with dilemmas; there seems to be so much to do in about a million different directions, there is always a confusion as to priorities and it is never a simple, clear cut, black and white, moral decision - so many shades of grey cloud our minds. Of course we want to free BABA, but how, and from which jail? HIS Liila has so many levels. Does HE suffer more from bondage in Patna Jail or from our failing to follow HIS divine example? If HE were only freed from the leaden bondages of petty selfishness and static lethargy that dull HIS blissful consciousness and love in our hearts and minds, such radiance shining through all HIS sons and daughters would vibrate not just India, but the entire universe.

Whenever doubts arise, it is best to go to BABA's own words and example for guidance. First, we should recall our oaths and check our conduct rules. These were given by our loving Father to protect us, they are amongst our most precious possessions. If only conduct rules could be followed to the letter, our moral force would be sufficient to vanquish all obstacles, and our minds, purified by constant cosmic ideation would intuitively sense how to serve HIM in any situation. We can only propagate DHARMA, spirituality, by our conduct.

BABA's message in YOUR MISSION IN LIFE is so very clear. The world today is beset with incredible problems - all symptoms of one basic lack - and that missing element is Dharma. The only ideology comprehensive enough to save humanity at this critical point is that of Ananda Marga. That may sound heavy, but it's a fact. Without the restoration of Dharma, this planet would soon be unliveable, but without Dharma, life is meaningless anyway. It is that very emptiness that has rotted the core of society today.

So, our first duty is to become established as spiritualists. The concept of Sadvipra Samaj hinges on the existence of Sadvipras.

It is up to us to become such heroic spiritualists by scrupulously following Yama and Niyama. If there is any weakness or immorality in us, how can we help others to fight the immorality in themselves? Our empathy for human suffering has to grow until we are filled with a universal sentiment and are capable of feeling an intense and dynamic love for each and everyone of BABA's children. Once our basic physical, mental and spiritual needs are met, our every thought and act should be for the upliftment of humanity, for the establishment of BABA's mission.

We should actively seek ways to serve BABA in all of HIS manifestations. It will not do to sit in sentient little ivory towers and read in pamphlets and newsletters how Ananda Marga stands for social service and then go out for maybe an hour or two once a week to do a bit of "service" and come back patting ourselves on the egos. BABA is very harsh in HIS analysis of hypocrites and impostors.

All are suffering, not just the poor, not just the sick. If the 'rich' whose lives are also empty could be brought to the path of sadhana and service, far more personal and material resources could be brought into HIS service. BABA has given us such a huge task that we cannot possibly do it alone and will have to make every effort to do effective pracar. The greatest service we can give is to do Vipracita Seva, mental and spiritual service, as it is the only kind of service whose effect is long lasting, and the best kind of Viprocita Seva is pracar. It will be in this way that we can best unite the moralists.

BABA says that this mission must be propagated from door to door. HE has given door to door contact as a duty of all margiis. The pracar materials now being published should help make this DDC very effective. But, Pracar is still second priority - we have to BE pracar before we can DO pracar. Ananda Marga ideology is what every person on this planet

is seeking, knowingly or unknowingly. Our pracar efforts should be based on this confident feeling. The scope of A.M. both organizationally and ideologically is all encompassing. There is something in it for everyone. We must first find out what a person THINKS he is seeking and then show how A.M. is the embodiment of his truest desires. This will be far more convincing than just saying what we are ... "Ananda. Marga is a socio-spiritual organization blah, blah, blah..." and hoping that they will adapt themselves to relate to us.

We must not be shy, apologetic, or embarrassed about BABA, the Marga or our spiritual practices (16 points no. 10, 11, 12). Without spiritual practices people can hardly be called human beings. The 16 points are not weird esoteric trips or heavy burdens to lay on people. If you feel that way about them, then go back to priority no. 1, spiritual practice and gain more realization of how beautiful, liberating, and humanizing they are. Until you feel good about the 16 points, keep your service more to Shudra, Ksatriya or Vaeshyocita Sevas - service through physical labour, valour and courage, or through rendering material assistance. You won't be able to inspire anyone to do what you are not doing yourself, no matter how logically you explain it or in what glowing terms and oratorical style you express it. That is a simple but inescapable law of spirituality. If your mind is weak, if you are not convinced enough about something to do it yourself, you will surely fail to convince others. If we want Sadvipra Samaj, we must strive to be Sadvipras.

After we have united the moralists, we must dedicate ourselves to wiping out every sin from the face of the earth. In corrective social policy (you will note that BABA never says punitive) BABA always stresses first to take the loving approach, then to warn, then threaten and as a last resort, to carry out the threat. Have we really given the loving approach our best efforts?

We are all so willing (verbally at least) to die for BABA and our ideology. What hit me last year in the Philippines, when we were all contemplating self-immolation, was that I had not yet earned the right to die for BABA because I had not yet given my all in living for HIM. It is relatively easier to give one's life in one dramatic act than to give it minute after minute, thought after thought, year after year. Those who have become the martyrs of Ananda Marga had first given their all in living, then they gave their all in dying.

To those who say they would die for BABA, I present this challenge (which I am yet struggling to live up to myself); give your life in Guru Puja and live for nothing but BABA from then on. Let the small self die and live from and for your Supreme Self. If you can do that, you will surely be jiiwan mukta, a liberated being.

Not everyone can be a wholetimer in the organizational sense, but all can be full time Margiis. That means that spirituality is the most important thing in our lives. Dharma and Ananda Marga is not a once a week social club, but a way of life. If we are working in society, our homes become places of spiritual awakening, islands of love and consciousness in a dark world, bastions of renaissance culture. Our jobs become venues for pracar or are seen as service in that all that we make in excess of our basic needs and savings for the future become financial support for the massive collective effort of bringing all to the Path of Bliss and establishing Sadvipra Samaj. We should bring a BABAFul vibration, competence and cheerfulness to whatever work we undertake as it is this practical example of spiritual living that will inspire so many to follow Dharma. People learn more from the actions of those they admire than from the words, no matter how inspired, or those they feel are anti-social elements.

We are trying to open minds and hearts. It is a very difficult and rewarding task. Our enemies are not people, our enemies are our sins and theirs; hatred, selfishness, greed, lethargy, indifference, ignorance... At this stage our weapons can only be love, truth, moral courage, and the dynamic speed and efficiency of the sentient principle. For this reason, especially until we have united the moralists, we should concentrate on loving approach and Dharma Pracar. In India we must remember that nearly twenty years were spent on just this - Dharma Pracar, establishing units, building schools, homes, orphanages, medical missions, tribal and backward peoples' development projects, disaster relief, adult education classes etc... It is by these means that Dharma has always been popularised. Because of these works our brothers and sisters in India will have the people's respect and sympathy when the next act of HIS Liila is staged.

To love BABA is to love HIS mission. When we merge ourselves in HIM and HIS mission by trying sincerely to follow HIS every word and example, i.e. when we show that we are sincerely trying to learn the lessons that HE has already given, surely HE will come

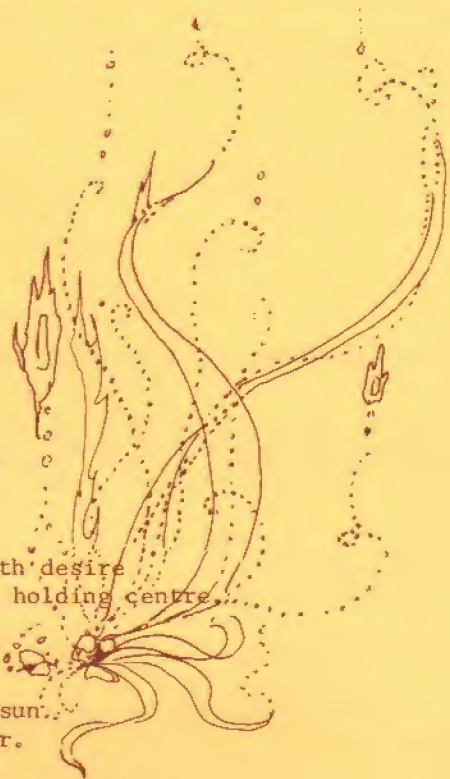


CIRCLES OF FIRE

Rings of dancing fire
Pulsating with love divine
Expanding and combating with desire
So eventually reaching the holding centre.

Each a crystalline flower
Each a petal to reflect
In shimmerings of glowing sun.
The forms of almighty power.

Each expansion like the original fire
Its light a protecting attire
Forcibly retreating dark
And revealing more and more, each to each.



out and grace us with more lessons. If we cannot do what HE has asked of us so far, have we merited HIS darshan and blessings? Will we be strong enough for what HE will ask of us next? Of course, we cannot earn HIS Grace by our work for it is HE who is working, but HE has said that HE will come out when we bring HIM out by making the Marga 16 times stronger by following 16 points. The next time we skip asanas, svadhyaya, oiling the joint hairs etc. we must bear that in mind. Our love and devotion to HIM shows most in our attention to these small details.

Only those who live for HIM now will be able to fight and die for Dharma later - should the loving approach prove ineffective. Our goal is the Supreme Consciousness. If we ideate on others' faults, we cannot help them to outgrow these faults. Our initial feelings of separateness, hatred or vanity will destroy our feeling of Cosmic Brotherhood.

Only if we truly love all and see that divinity within them will we be able to increase that manifestation of consciousness in them. If we ideate on anyone's imperfections too much, that mental distortion will soon become a part of our own minds and BABA will have us doing the very same things - another inescapable spiritual law. That is why our conduct rules are so full of rules against criticizing people, countries, religions, etc... Every person in this universe is HIS Divine Child and all of us are seeking our Supreme Father - Let us move together...

"The purport of Dharma Sadhana is to look upon every man, every object of this universe as one integral entity. To jeopardise the unity of the human race by creating factions is not the purpose of Dharma..."

BABA's Vanii,
Ananda Purnima 1957.

"Today all over the world, a grim fight has started between the evil forces and the benevolent forces. Those who do possess the moral courage to fight against the evil forces - it is they alone can give soothing touch to the struggle-torn-earth with the balm of peace. Remember that you are spiritual aspirants. Hence, you alone shall have to undertake the mighty task of saving the earth."

Ananda Purnima 1967.

"Marching ahead together of all in unison is termed as society. Instead of despising those who have lagged behind, help them to advance. This alone will be your social Dharma."

BABA's Vanii
New Years 1966.

"Remember that you have no moment of rest until and unless each and every person of the universe adopts the ideals of Ananda Marga."

BABA
CARYA CARYA Pt. II.

MAHABHARATA

Part 2

Shrii Shrii Anandamurti

As mentioned before there were small States in the then Bharata. These small States were always at war with one another and the chief reason for the war was nothing but their selfishness. Each State was hankering after expanding itself and thereby consuming others within itself. As for instance the Amga Desha (now Bhagalpur area) was adjoined by Magadha and across the Ganges was Vaeshalii. Towards the Western side of river Sone was Kashi Rajya. All these were fighting among themselves. In between Magadha and Amga there was a patch of fertile land yielding a rich crop of wheat, Oil seeds, pulses etc. Since this patch of land was mostly remaining under water in rainy season which made the land fertile, this was named Amba Bhumii (the land under water). Because of Amba Bhumii there was a severe clash constantly on among Amga, Magadha and Vaeshalii or Videsha - naturally this Amba Bhumii was captured sometimes by Amga, sometimes Magadha and sometimes Videha. (You know the persons belonging to Amba Bhumii are known as Ambastha)

In the then society there was no collective spirit, no solid social structure. Of course the people were strictly following the system of Art, Music, Dance, Architecture, Literature given by Lord Shiva. All respected the ideology given by Lord Shiva but since collective spirit was not there, there were Mongolians, Dravidians, Negroids, Austriks living separately. Dharma in socio-economic-political field could not enter and hence a solid collective structure could not be made.

During the period of Mahabharata Lord Krsna realised the necessity of synthesising all the different States into one and name it Great India because he realised that India was scattered into fragments due to the lack of only one thing i.e. collective spirit.

The then India began to have the sense of becoming one as for instance, the Pandavas were Austriko-Aryan and Aryo-Austrik. These people were then living in the West U.P. area, the present Western portion of U.P. and Eastern portion of the Punjab - the present Haryana, Meerut area. These people are the first indigenous Indian population-the present Jat people. Pandavas and Kauravas were Jats. The effort for synthesising all the States had also then started as mentioned above. As for instance Bhiima was wedded to Hidimba, a Mongolian girl from East India. Krsna was married with Rukmini, a NEFA girl. The wife of Arjuna was Citramgada, a Mongolian girl from Manipur. Hence we see an effort for making a common Indian race i.e. Mahabharata could be made possible due to that. Lord Krsna thought to accelerate this process and to bring about inter-racial marriages. He did instruct the Pandavas like that.

Though the people accepted the supremacy of Lord Shiva yet there were different rituals and Dharma Sadhana in true sense of the term was not there. It does not mean that there was no Dharmika Sadhana. Even great Rsis and Munis were there. Jarasandha,

a king then was performing Sadhana of Avidya Tantra. Jayadratha, a personality in Mahabharata was Shiva Tantrika. Some were Kaulas and some Vaesnavas-not the Vaesnavas like the present but they had the mentality of a Vaesnava, as for instance Maharsi Garga. Then also there was some influence of rituals on the then kings and the people at large. As for instance Kamsa, the king of Shurasena and maternal uncle of Krsna, was a rigid Shakta, an oppressive king. Due to this Maharsi Garga had to hatch a conspiracy which resulted in the victory of Krsna you may say so. Kamsa had banned the entry of Gatga into Shurasena kingdom. This was an order from higher authority to female and male spies (Visa Kanya and Visa Purusa) to manage for delicious dishes for Maharsi Garga and poison it. This was to be done with the intention to avoid the unpopularity of the king resulting from the arrest of Maharsi Garga. By respecting Maharsi Garga on the other hand, by arranging for dainty dishes the king's popularity would only be enhanced.

The system of four Varnas was simply nominal at the time of Mahabharata as was

in Vaedika Yuga. The system of Varnas was only due to war purposes in Vaedika period. In Mahabharata period this system got a little strengthened. The worldly father of Lord Krsna was Vasudeva, popular as a Ksatriya being an army commander. But Lord Krsna's guardians, Nanda and Upananda, the cousins of Vasudeva, were known as Gopa, Yadav (milkman). His worldly father Vasudeva was so-called Ksatriya being an army commander, his guardian, Nanda was Gopa, and his uncle, Maharsi Garga was so-called Brahmin being absorbed in meditation and singing the hymns. There was no rigidity in caste system. Sometime later the rigidity came into being.

The leader of the Mahabharata was neither Pandavas nor Kauravas but Lord Krsna Himself both directly and indirectly. And to accelerate this, to make out plans for it was all done mainly by Maharsi Garga. I will tell something more about Maharsi Garga sometime later. It was Maharsi Garga himself who named the child Krsna: "Krsna nama rakhen Garga dhyane te janiya" - in Dhyana he realised that Purosottama is to take birth and he thought it proper to name the child Krsna.

IF SWEET WORDS DO NOT HELP

- Taken from a talk given by
Acarya Abhiik Kumara Brc.

By now you have all heard something about the court cases in Wellington. At this time I would like to clarify our position so that there is no confusion in anyone's mind about it.

First of all, you must understand that there are always several ways of considering all matters in Ananda Marga. It is desirable to have a clear understanding of all of these 'levels' and know where and how they all apply.

Myself, I have three sets of 'eyes' out of which to view all matters. As acting Sectorial Secretary, Sectorial Office Secretary, or even as Regional Secretary - that is being a member or head of the organisational structure; and then, as an Acarya or spiritual director; and lastly as a private personality - the person that I am as opposed to the personality of someone else.

Firstly - as an organisational leader in Sydney Sector - I must say that there is no scope within the framework of Ananda Marga for such types of activity. It does not appear in any of the organizational charts, nor is any scope ever given to it in any of our training centres in any way whatsoever. Secondly, as an Acarya, my role is not to give orders but to give advice. An Acarya is a spiritual guide who performs the rites and functions of Ananda Marga, gives initiations, lesson reviews and teaches the philosophy. An Acarya points out what is moral or Ideological and what is not. As an Acarya, I can say that such activities do not contravene the Ideology and are in fact moral. This is to say that although something may not be within the scope of the organisation it can still be within the Ideology. Our brothers in Wellington felt the evil attack of the oppressors and took what they considered to be appropriate steps against them. They

had no idea of personal gain or aggrandisement but clearly felt that the maligning of Ananda Marga could no longer be tolerated and took action against it. My only regrets about what was done was the ill-planning of it. In this regard it was un-Ideological, but fundamentally not so. Such an act - had it succeeded (and even though it hasn't) would draw world attention to the immoral acts of the oppressors (The Indian High Officials) and create a fear complex within their minds. So far none of our sweet words, protest fasts, demonstrations, leaflets and so forth have born any fruit whatsoever. But mind you these acts are completely outside the scope of the organisation and are purely the acts of individuals for the cause of Ideology. They had seen the naked dance of evil, heard the raucous and diversive laughter of the diversive forces - and threw themselves into the noble task without delay. -- and unfortunately without any planning.

What happened in Wellington is something which BABA calls Rajput Folly, when the enemy is mobilised against without first acquiring the necessary strength to succeed. The result is that the enemy achieves a temporary victory. Our brothers had a lot of courage but their courage outweighed their wisdom. But as the activities were not outside of the scope of our Ideology, no Margii must ever turn his/her back on these persons or any other person who is ever engaged in such like activities. It is very likely that they will receive prison terms for what they have done. We must help them in their court case - we cannot turn our backs on the political prisoners they will contact or the unit work inside the prisons they will be doing. Mistakes are to be learned from. We must expect that in the initial stages of revolution that mistakes will be made. But I also repeat here that these activities were foolishly initiated and absolutely outside of the organisation.

At this critical time, unity and positivity are crucial to us. Negativity and factionalism will not be tolerated within Ananda Marga at this or at any other time. Strict discipline is an absolute necessity for maintaining strong unity. Our duty now is to become stronger and stronger in our spiritual practices, 16 points and Missionary work.

Now negativity and factionalism do not mean that all of us have to agree on every point. Of course we will disagree on different matters but our disagreements must never undermine our unity. For example, if we have the option of either setting up a school or

a home for the aged, you, as an individual might be more in favour of the school. However the decision of everyone else was for the home. You are convinced that the decision was wrong in terms of utilisation, finances etc. but what can you do? You still have to lend your support. You may be disinclined yourself to actively participate but you must lend your moral support. This does not preclude any possibility of offering constructive criticism but it does rule out an egotistic desire to undermine or thwart the activity. So it is necessary that we stand by each other. Anyone creating diversive sentiments amongst the Margiis will be considered a defector and treated as such. Now a lot of good people have defected and so far no one yet in this sector has defected. But persons who will tend to divide and create factions must be separated off so that they cannot harm the unity of the Marga. Whenever this has happened in the past (in India) such persons when removed created even more trouble but at least the internal solidarity of the Marga was not harmed rather strengthened.

Even so, defectors are not condemned persons - most of them are really good people. In Ananda Marga, the cause for defectors is always (99.9%) ego. The path of Tantra is a difficult path - extreme discipline and purification are necessary. Revolution quickens the pace of purification. Ego is annihilated in Tantra and those persons who do not/will not surrender their ego end up becoming defectors.

Now, are the different points being made clear to you all? Firstly, there is no scope within the organisation for activities such as have occurred in Wellington. Secondly these actions although un-organisational were not un Ideological or immoral. To clarify further, if you are being beaten over the head, then sweet words will not help you. The opponent must be stopped. In India a lot of schools were created only to be destroyed at the hands of the enemy. If they had created a few less schools and concentrated somewhat on training an army they might be better off today. Thirdly, no organisation is capable of controlling the activities of all of its individual members and therefore the organisation cannot be held responsible for their actions. Lastly we must always remain united and every step of the way factionalism and negativity will have to be weeded out. We must learn from our mistakes and the mistakes of others and work unitedly towards the attainment and the establishment of our Ista.

Sectorial Report

1. REVIEW:

This has been a more settled period throughout most of the sector. Larger units are now consolidating and learning how to function practically without LFTs, smaller units still needing to make constant effort. There has been considerable disruption of Pracar etc. in Wellington Region caused by the arrest of Margiis who were involved in antiestablishment type activity.

BRISBANE REGION

Anandapalli: Work continues with the grapes, orchard spraying, preparation for the sowing of pumpkin and watermelon and fencing off an area to be used by neighbours cattle. The area round the house was face lifted.

Brisbane Unit: The LFTs have both found work. DFA was done on the Gold Coast. There was philosophy class, DC, and OSC.

Townsville: LFT left for Sydney. His replacement, unable to find a job, so has had to leave. Several useful people contacted, there is good potential.

MELBOURNE REGION

Adelaide Unit: Planning for Dada Abhiik's visit, postering etc.

Dada visited, Unit meeting and DC. Two travellers used Yatriniivas. Clearlight Bazaar was visited by the health inspector, some alterations are to be made, otherwise running smoothly.

Hobart Unit: Preparations for Dada Abhiik's visit, postering etc. Dada gave two poorly attended public talks. Unit meeting, DC, and OSC. Two talks given by LFT. It is decided that LFT will remain here until more Margiis are created.

PERTH REGION

Perth Unit: Many preparations for Dada Abhiik's visit, Spring Festival, and York Fair. Annual General Meeting, Farm planning meeting, Education, Dharma Pracar, Relief boards, and unit and WWS meetings held. DC well attended, OSC poorly atten-

ded. Sorting clothing collected for aborigines, and office reorganised. Health food shop painted orange and white, running well and doing good pracar. Preparation and opening of school, with new proper filing system.

Perth Land Community: Unit meeting, AMURT, team formed. DC (15) Work done on tomatoes, irrigation and planting comfrey. Plans to set up shed to take in cars repairs. Farm Margiis did soup kitchen and had a pracar stall at a concert.

SYDNEY REGION

Sydney Unit: Unit meeting and positions allocated. Decision to disband jagrti because of financial pressures etc. However DC, OSC, soup kitchen etc. continue in different areas of town. The school has just been able to buy new equipment.

Canberra Unit: Dada Abhiik visited. Unit meeting, DC and OSC. LFT visited Indian High Commission and contact made with Mr. Grassby about arrest of Aniruddha in Calcutta. Clarion Call distributed to all MPs and opposition leaders.

Goulburn: Visited by Dada. Group meditation.

WELLINGTON REGION

Wellington Unit: Now formally Regional Office. Three brothers arrested on charges of burglary, kidnapping and conspiracy to blow up Indian High Commission. Dada Kashyapa also arrested on last charge. All are held without bail for trial in November (3rd). Ananda Marga has taken official stand against such activities considering them totally unauthorised and irresponsible.

Auckland Unit: Workers have found jobs. DC, OSC, regular introductory meditation group now arranged. Brother in prison and sister in hospital both visited. Contact with Disaster Relief Red Cross. Newsheet written. Stall planned to sell herbs.

Nelson Unit: Regional Office now removed

to Wellington. Unit meeting and PROUT discussion group. DC, Posters prepared for Dada Dharmapala's DFA on West Coast. 2 Visitors used jagrti yatriinivas, negotiations with landlord of prospective school premises.

SECTORIAL OFFICE: Working towards greater efficiency all the time. New secretaries have now taken over and their work is taking shape. Usual meetings etc., new premises being searched for because of a rise in the rent. Pranam and Dharma Pracar newsletter sent out.

ACARYAS:

Ac. Abhiik Kumara Brc.: Touring Canberra, Goulburn, Melbourne, Hobart, Adelaide. Doing much Pracar and some work on GAEA.

Ac. Kashyapa Brc.: In Wellington, arrested on weak charge of conspiracy to blow up Indian High Commission. Prospects for his acquittal at trial in November are good.

Ac. Dharmapala Brc.: Is now Regional Sec. for Wellington Region. Pracar activities in South Island NZ interrupted as his presence was necessary in Wellington - because of court cases etc.

Brcii Mahashveta Ac.: Worked at the LTC and organising the disbanding of the Sydney Jagrti and other unit activities.

Brcii Tilottama Ac.: Worked at the LTC and on the production of the Dharma paper.

3. IRSS: Dada Abhiik conducted unofficial IRSS on the units he visited, Canberra, Goulburn, Melbourne, Hobart and Adelaide. Dada Dharmapala in Dunedin and Oamaru.

4. PO: Larger units such as Perth, Sydney, Nelson and Adelaide are now learning how to run their activities without LFTs through collective decision making and allocation of duties. This is proving good for unity. Smaller units have good internal solidarity, but weak relations outside the Marga.

5. 16 POINTS: Efforts are being made to follow these points, and they are being taught to new Margiis. Perth has a 16 Pts. secretary.

6. WT: 3 sisters and 6 brothers waiting

7. UKK: Regional retreats planned for Sydney and Melbourne and Wellington and unit retreats in Hobart and Perth.

8. DMS: Planned for Jan. '76

9. G.A.E.A.:

1. Arrests of 3 brothers and Dada Kashyapa in NZ, all are pending trial in November and are being held in jail. This has led to an investigation of Ananda Marga by police in NZ and probably in Australia as well. This has also led to potential negative news coverage. Steps have been taken to keep units informed and ready to take action against slanderous comment.
2. Arrest of Sudhiir and Aniruddha in Calcutta. Parents, Foreign Affairs Dept., and press contacted.
3. In Wellington, Hobart, Woolongong, Adelaide and Sydney there have been confrontations with authorities over illegal posterings and wall writing.
4. Canberra jagrti visited by police enquiry why car was seen outside Indian High Commission. LFT had been inside making enquiries.

10. P/P: Dharma, Prout Bulletin overdue. PRANAM completed. Unit newsletters from Dunedin, Sydney and Auckland. Posters and handouts printed in Perth and in Sydney.

11. Publications: Very small turnover and almost no stock left at Sectorial Office.

12. Finances: Generally unstable throughout sector, causing workers and LFTs to take full time employment where possible.

13. ISMUB:

Inspection: By Dada Abhiik and Dada Dharmapala of units they visited.

Seminars: Many planned for next part of month

Movements: FFA: Soup kitchens running regularly in Perth and in Sydney.

DFA done in Woolongong (NSW)
Gold Coast QLD, South Island
NZ

Boards: Perth: DP, Relief, and Commerce
boards formed.
Sydney: DP, Publications and
AMURT boards formed.

14. MD: Anandapalli

15. LTC: Training Centre continues with
12 trainees. Activities besides
work on 'Dharma' paper, jobs and
job hunting included a review of
Brahmacakra in the Centennial Park,
Naga Kiirtan and Sadhana on Labour
Day on North Head. A stall in
the market, soup kitchen etc.,
visits to the Wayside Chapel and
helping to close Sydney jagrti.

16. Jagrti Construction: Sydney and Christ-
church have no jagrtis. Sale
of jagrti in Nelson pending.

17. AMURT: In Perth a Relief board has
been set up, there are plans
to exercise every month, all
necessary equipment is avail-
able and work is being done on
a magazine. Perth land community
has formed a team to work mainly
fire fighting with the local bush
fire brigade. In Sydney, training
sessions continue. Auckland have
contacted the Red Cross Disaster
Relief and will be working with them.
Nelson has assembled a first aid
kit. Several Margiis in different
units are doing training in different
martial arts.

Many of you throughout the Sector will by now have heard news & rumours of the recent
events in New Zealand, involving Dada Kashyapaji and three margi brothers. To keep you
informed of what has actually been happening, and to give you some perspective, here is a
newspaper article from the local Wellington paper, the Evening Post, October 16th.

It is essential to include here, that Ananda Marga can in no way condone such
behaviour and regards it as unauthorised and irresponsible.

Who Tripped Over the Dynamite?

Three men described as ur-
ban guerillas have been sent for
trial in the Supreme Court on
charges of abduction, conspiracy
and burglary.

A fourth man was also comm-
itted for trial on a single
charge of conspiracy.

After the hearing, which
lasted a day and a half, Messrs
M.A. Young and N.W. Kilgour,
justices of the peace, found
a prima facie case had been
established on all charges.

The four men, who pleaded
not guilty to all the charges,
were remanded in custody until
November 3.

For the police, Mr. J.H.C.
Larsen called 20 witnesses and
produced 41 exhibits.

In his opening remarks Mr.

Larsen said: "The events
leading to these proceedings
are the first manifestation
that I know of in New Zealand
to be described as the activit-
ies of urban guerillas."

AMATEURISH

Though the offenders were
"amateurish and inept revolut-
ionaries," the charges were none-
theless very serious. All the
offenders belonged to an Indian-
originated religious sect whose
leader was imprisoned some time
ago in India.

Mr. Larsen said evidence
would show that the accused
discussed a plan for blowing
up the Indian High Commission
in Willis St. in early October
and that three of the offenders

travelled to and broke into the
Horokiri quarry offices sear-
ching for explosives.

Evidence would further
show that upon being inter-
rupted during the burglary
the three abducted a police
officer and decamped in a police
patrol car.

Constable Neville Arthur
Sawyer told the Court that about
2.45 am on October 3, he and
another police officer were dir-
ected to a suspected burglary
at the quarry.

CROUCHING

The two officers examined the
office and surrounding area with
torches. A patrol car with a dog
had been summoned for assistance
and this was on its way to the

scene.

Shining his torch into one of the offices Constable Sawyer saw a man crouched inside and told him to come out. The dog handler then arrived.

By the time Constable Sawyer had gone around to the door at the rear of the office, the other police officer had gone in and was bringing out three persons.

During the subsequent search of the three, one of the accused turned around with a pistol at waist height and said: "This has gone far enough."

Constable Sawyer added: "I thought it was a Colt 45. He stepped toward me, took me by the lapel of my tunic and said: 'You are coming with us.'"

BLINDFOLDED

The constable described how he was placed in the front seat of the patrol car, handcuffed, blindfolded and had the pistol held against his neck.

Accused A, who presented the pistol at Constable Sawyer, got into the car beside the officer while accused B drove.

At first accused A had his free hand over the eyes of Constable Sawyer, but later the third offender, accused C, who was sitting in the back seat, prepared a blindfold which he placed on Constable Sawyer.

Witness said he did not know in what direction the car was travelling, but at one point accused C said he thought they were being followed by the police dog van, and witness was told to call the follower on the radio and tell him to desist. This he did and the car stopped following.

Constable Sawyer said that at one point his blindfold was removed and he was told to keep his eyes closed. However, he had seen before by looking under the blindfold that they were travelling along Cecil Rd, Wadestown.

SQUINTING

Constable Sawyer was asked if the handcuffs were too tight

and had been asked for his home telephone number so the accused could call his wife to let her know he was all right.

While the blindfold had been removed Constable Sawyer could see by squinting that they were in Chartwell. One of the accused left the car once it had been stopped in a carport at a church and returned a short while later with some wire. Constable Sawyer said his feet were bound with the wire.

After a time, witness said he heard a Volkswagen start up and drive off. He managed to get out of the car and, by hopping, reached an address where he obtained help.

Under cross-examination from counsel for accused C, Constable Sawyer said he was treated much better than he thought he would have been.

Two police witnesses said that accused B and accused C were stopped and spoken to about 5 am on October 3 in a Volkswagen south of the Porirua lights.

Accused A was arrested later. Statements given by three police witnesses from each of the accused said that they had gone to the quarry to get money to send to India.

Further statements from accused A and accused C were read out. The general theme of these statements was that the three were all members of an Indian-based religious sect and had gone to the Horokiri quarry to obtain explosives so they could blow up the Indian High Commission in Willis St.

Both statements said the three accused wanted to draw attention to the "plight of their leader" who had been in gaol in India since 1971.

PLIGHT

A second statement from accused B was read out, but this was suppressed on the application of his counsel, who submitted that it was not admissible evidence.

Detective Sergeant Brian Anthony Toomey, the officer in charge of the case, said he spoke to the fourth accused, accused D, on October 6.

Accused D, who represented himself in Court, did not make a statement.

Accused D told Mr. Toomey he had talked about drawing attention to the plight of the sect's leader in India. In reply to a question from Detective Sergeant Toomey, accused D said there had been some light-hearted talk of blowing up the Indian High Commission but thought there was no serious intent to carry it out.

Mr. Toomey showed accused D a statement from one of the others which implicated him in the conspiracy to blow up the commission. Witness said that accused D replied: "I am not saying it isn't true."

Witness quoted accused D as saying: "Who is to say what is right and what is wrong? In three years time there will not be an Indian High Commission here because your Government will be forced to see the plight of the oppressed people in India."

On cross-examination by accused D, Mr Toomey said he had only read out about 30 per cent of the conversation held between himself and the accused.

BLOWING UP

Accused D asked Mr Toomey if he could not remember that he (accused D) had said he had discussed blowing up embassies in the same way that thousands of people throughout the world were doing and not with any specific plan in mind. Mr. Toomey said he could not.

Counsel for accused A, B and C called no evidence and reserved their submissions, as did accused D.

Police armourer Michael John Chesham told the court that the pistol used at the quarry was an air gun which had had the barrel bored. It now looked like a real automatic pistol though it could fire only air, not projectiles.

Be Like BABA

As Margiis we all have our little dream of getting BABA out of gaol so that HE can be physically with us again. But as with all things in this adharmic age we are frustrated. It is easy to be taken with revolutionary zeal and conceive of a plan to take HIM out of gaol. We must ask ourselves what is our duty as Margiis.

BABAs Mission is for human society not just Margiis. BABAs Mission will succeed on the inevitability of Dharma, on mankind's attraction for God, on his attraction to his higher self, his thirst for progress. As Margiis we must stand on that most attractive, most loving, Godlike source that people want to flock to, to put trust in.

We must serve humanity in whatever way it surrounds us, whatever BABA gives us to serve. But what then becomes of our revolutionary aims, and our desire to free BABA?

It is helpful to remember the way BABA got to be in gaol. Did he attack the government, and say: "You must change!", or stand in the street calling for revolution? Not at all. BABA has not been involved with government in this way.

In the early days of Ananda Marga, service was instituted in those fields where needed - schools, homes, RAWA, RU, etc. In the course of setting up certain projects the status quo was shaken. Think of Ananda Nagar. From a backward, underdeveloped district a tract of land was obtained as the basis for a Master Unit. The nearby community was attracted to see what was happening. To quote from "The Flame That Burns Upwards":

"The selfless service and sacrifice of the workers of Ananda Marga endeared the organisation to the local people. Hundreds of diseased men and women got cured. The children got the light of education. Satisfied

and glad at the humanitarian activities of Ananda Marga, many people made gifts of land to the organisation. In the last week of Dec. 1968 Lord Shrii Shrii Anandamurtiji came over from Jamalpur to Ananda Nagar, and this incident inspired the Ashramites to work more intensely and sincerely. But the homogeneity between the Ashramites and the local people and ever-expanding Ananda Marga invited the jealousy of a group of Govt. officials and a few political chieftans of the locality who fed and flourished on the ignorance of the common people."

The exploitative pursuits of these officials began and the people were then set against Ananda Marga.

This has been the tale all along - a truly good service project threatens inactive authorities. If you can organise a good service it makes some bureaucratic institution obsolete. So a truly good project threatens the role of government. This is revolutionary! This is what put the government of India on the trail of Ananda Marga and BABA, and it is why BABA is in gaol.

We too must organise good service projects. If we have a good government they will stand by us and support us. If our government wants to cling to power for itself then it will feel threatened, and will persecute Ananda Marga. We don't need to provoke governments. We can do as BABA has shown us - institute good service projects, and watch the moralists stand by us and the immoralists oppose us. This revolution will stand by BABA, and in this way people will see that BABA must be taken out of gaol. By serving the people before us we can take BABA out of gaol.

JAI JAI BABA !!!

-Bhaerava

A Step Forwards

- Guhan



Over one year ago Dada Abhiikji told a story about a boy who stood on a street corner about to eat a green and purple ice-cream. Before his first bite he was distracted by the screeching of brakes as a car narrowly missed a careless pedestrian, then a fire engine with siren blaring zoomed into sight on its way to a fire. In the distance could be heard the clanging alarm bells from the bank that had just been robbed and a small plane swooped low over the roof-tops trailing a sign "Eat At Joe's". An ambulance suddenly came into view hurriedly carrying its load and around the corner with a fanfare of horns and drums, brightly coloured balloons, gaily costumed clowns and dancing girls came the carnival. Slowly the boy looked at this ice-cream and then casually dopped it in a waste bin and went home.

On remembering the story it occurred to me that the boy had another alternative. If he had

been initiated into Sadhana, he could have taken his Guru Mantra and eaten his treat, or if he wished, thrown it in the bin, either way it would have been better to ideate.

How much this has to do with the primary school here in Sydney I'm not too sure, but for quite some time now a growing concern has been developing inside of me as to the fate of the school. It is true that by BABA's Grace we have suitable building, fourteen students, already received quite a substantial grant for the library and a generous donation from one brother who was teaching here, there always seems to be something missing. The whole idea of a school is to give a balanced education to all children, without discrimination. But although the fees were very low, were necessary to meet the high rent bill, it immediately eliminated a large proportion of this cities population. The location of the school too, some eight miles



Concrete tower being put into position at the school

from the inner city, posed a problem for interested parents and it only attracted those from the comparatively wealthier suburbs whose children had already many advantages in life.

The school has so much potential, its location in the country, its closeness to the sea and National Park, its orientation towards excursions and first-hand experience, and the emphasis on creative work and acquiring practical skills. All these potentials are not being fully utilised by giving them to children who have them already. Who would most appreciate a stable home-in-a-school but the child who lacks love at home? Who would most love to use toys and games but the child who has none? And who would most appreciate green grass and fresh air but the child who lives in the smog-filled inner city?

Having already committed ourselves to the present families involved with the school, we

could not move without neglecting our responsibilities. So, I don't know why - the solution was so simple, but it came to me tonight during sadhana, in fact I was so excited by the thoughts that BABA was putting in my head that I broke my sadhana and rushed to tell my wife. If Mohammed can't go to the mountain, then the mountain must come to Mohammed. If we can't get to those children then we must bring them out here. Now all we have to do is to approach the appropriate welfare organisations and have them select underprivileged children from the city to attend at the school for free. Everything else is just minor details and will work themselves out. Now everyone is smiling again. BABA NAM KEVALAM.

By bringing a dozen children from the city to Sunrise, we will be more properly fulfilling the ideals of Sunrise as a service school. Greater demands and challenges will be placed on the teachers, and yet this extra effort will give real meaning to our work here.

Food For All

Simple Simon grew a side of beef
when he could have grown beans on a ten year plan
greedy Mrs sprat doesn't know she is a thief
please bake me a cake just as fast as you can
her curds and whey were pounced on by the spider
so Mary had a little lamb for dinner that noon
with a rifle in her hand
and nothing inside her -
I hardly blame the cow for jumping over the moon

Little Jackie Horner, sitting in the gutter
staring at a photograph of chocolate pie
dear old mother Hubbard's got no bread and butter
her dog is not the only one who's going to die
some people blame the old woman in the shoe
- if she hadn't had so many babes the food would go around
the north wind doth blow and rains will flood us too
but contrary Mary's only planted just a fraction of her ground

Little tommy tucker's screaming for his supper
he's full of sweets and only wants to get his own way
his mother turns her ear and has another cuppa
how many doughnuts can she eat in a day?
naughty georgie porgie thought it very funny
till the game was real and he had to run
the queen's not in the parlour - she's stopped her bread and honey
going on a diet can be really quite fun

Food for all
the ring a rosy children
that we know will fall
when the starving come to dinner
they'll get fatter, we'll get thinner
like its meant to be
food for you and me

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- Radha



Relief & Welfare

It always seems that the service side of Ananda Marga, has taken a very subordinate second place in this Sector. This has not necessarily been for lack of motivation, but was more a reflection of the small number of Margiis available to actually do work in this area, and the high mobility of a lot of the workers.

As several units seem now to be stabilising, and as we keep learning through repeated lessons from BABA, that to survive we must form a balanced society by subjective approach and objective adjustment. Many of us feel very strongly, the urgency of expressing our concern for this crazy, joyful and suffering society in concrete ways. In any way that will lead more quickly along the path of evolution. So in these last years, spent in finding out what is being done, what needs to be done and in what way a few mainly unskilled margiis, can be of assistance, a few reasonably healthy roots are beginning to survive more than a few months!

Maybe the most important, widespread development, is the emerging of trained AMURT teams in different units, and their great potential for all sorts of service and ongoing

training. However, because of limited numbers, in this area as in all others, to be effective, it is necessary to work with other organisations closely, rather than by ourselves.

Activities that are successful, are the soup kitchens run regularly in Perth and Sydney, visiting and meals on wheels in Sydney. Other ongoing activities are prison classes and visiting in Perth and Auckland, the men's night shelter in Hobart, work with a home for mentally retarded children in Canberra, BABA's band visits to hospitals and institutions especially in Melbourne, a collection of clothing for Aborigines in Perth, and Jagrti Yatriniwas (room for travellers). Public fasts have also been very effective for collecting funds for specific areas of need, without demanding long term commitment from those involved.

As increasingly, units are recognizing the importance of service projects in adding to their unity and dynamism, and as we gain experience in the most positive ways to work in society, so our ability to do more becomes clear and we will be able to live more closely within our Ideology.

EVENTS

PERTH: a Spring Festival was held at the end of October to celebrate the end of the lunar planting season, at the Perth Land Community. There was music, vegetarian feast, arts, crafts and a talk on meditation given by Acarya Abhiik Kumara. This festival was followed up by a one day retreat.

RAWA: has been invited to put on a two week exhibition during the North Sydney festival in November. There will be contributions from three artists and one photographer on display.

WELLINGTON: a Big Family Fete is being planned for December. A centrally located school has been booked and there will be about twenty stalls of different organisations there. Margiis will sell all the food and do praca. All the units will be organising a stall or a program, and there will be RAWA entertainment throughout.

Women's Welfare Section

The main centre for WWS activity in Sydney Sector is in Perth, who produce a regular newsletter PADMA. Meetings are held on Tuesday nights and are open to anyone who would like to join in. At present, they are conducting a Creative Movement and Meditation class at the Bandyup women's prison, and at the women's centre in Mt Lawley. They are prepared also to give talks at any other women's groups, and give help with any activities where assistance is needed. Other women are invited to talk at the meetings on Tuesday nights.

THE ADVENT

Dear Sisters,

Namaskar. I greet the Divinity within you with all the charms of my mind and all the love and cordiality of my heart. Namaskar.

Today I have received word, official permission, for the "The Advent", (which I am sure I need not tell you is the Central Newsletter of the Women's Welfare Department), to be printed from Liverpool. Although the responsibility of publishing "The Advent" was never fulfilled before I had to leave India, I feel now that we have had sufficient time to mull over our responsibilities and now put in a really united effort to bring about "The Advent"...this is no pun!

Our lives are dedicated to Him. He is our Ista...our one Idea...with only Him in our thoughts, our life becomes a living Idea/ology. Our Ideology demands that we march where no-one dare set foot...gather the heroes around you...and do something.

May you all find yourselves constantly at His feet,

With sisterly Love,

Ac. Vanii Brcii

for "the Editor"

Dharma For All

On the Pier

Each and every unit finds itself posed with the job of creating more Margiis. Just about everyone who comes into the Marga finds him/herself caught up in a whirlwind of pracar activities. Hopefully learning more about Ananda Marga so that it may be successfully conveyed to others. Everyone probably has their own story to tell about funny, crazy, or even embarrassing things that have happened while attempting to bring others along the path of bliss while still very new to the Marga.

One of the most remarkable experiences of attempting to do pracar for BABA's Mission happened while in India shortly after initiation. We were travelling in Madras State and staying with a family Margi who lived in the city of Madras. Ac. Shivananda Avt. was also there at this same time and expressing a very keen desire to initiate more and more new people into the Marga.

Over breakfast one morning, Mr. Goenka noticed in the newspaper that a ship full of university students (a floating university which was going around the world) had called into port at Madras. He showed the article to us and instructed us that we should go and tell the students about Ananda Marga and try to arrange some initiations for Ac. Shivananda to perform. Feeling rather shy at the prospect of approaching total strangers and blurting out something about Ananda Marga and yogiis, we none-the-less went into the town (a bit reluctantly I must admit) and on to the docks in search of the students.

Later on in the day we found a group of young western people on the beach and discovered after approaching them, to be from the floating university. They took us around to the ship - but first we made several phone calls in order to contact Shivananda, as the students had already expressed a rather keen interest in what we had to tell of Ananda Marga (or rather of beautiful yogis with long flowing beards and piercing eyes). We finally managed (after Guru Mantra) to contact

Mr. Goenka who had gone out with Dada somewhere visiting. I think they must have given up on the prospect that we would have arranged anything for Dadaji.

As it turned out, we all arrived at the ship together and students were already starting to board as the ship would be leaving Madras in a few hours. We stood on the gang plank and asked the boarding students if they wanted to hear a talk about meditation which was going to take place on the pier in a few minutes and pointed to Shivanandaji who was sitting quietly. Some came and gathered around Dadaji and began snapping his photograph. Eventually about 25 students assembled and Shivanandaji spoke to them about meditation and then proceeded to teach them meditation on BABA NAM KEVALAM.

He closed his eyes and meditated for a few minutes with everyone on the pier and then pointed out several students and said that "it" hadn't worked yet and they must meditate another few minutes. Everyone meditated another 2-3 minutes and now Dadaji was satisfied. He bade them all goodbye as they were about to board the ship and assured everyone that they would find themselves to the 'right' place in their home countries to learn further meditation techniques - as they were all being very well looked after.

We walked over to the sandy beach from the pier. The cool wind was blowing very strongly - it blew one's voice away. Shivananda said he was very hot from the initiations and so we four meditated for about 30 minutes as the sun set. Dadaji commented that this beach was very good for meditation as a very high degree of concentration can be obtained. The winds blew high and cool and we meditated until it became quite dark before returning home to a beautiful meal of chapati and curry.

- Karuna

HE will do the rest, that is HIS job

One of the biggest obstacles to the sadhaka is his fear vritti. Fear manifests in many different ways eg doubt, inferiority complex, shyness and so on. My biggest hang-up has been my shyness to do prakar. Just yesterday I had spent the day arranging some talks for me at the Matrix Centres leaving "A Clarion Call" around the place and so on. Finally I came to the Tasmanian Uni and it was going to be my last place to go for the day. After getting a list of all of their clubs (so as to contact them for a talk) and leaving a stack of "A Clarion Call", I was told that I would have to see the activities secretary if I want to give a talk. When I got to the place, I saw in the activities office a group of rather tamasik looking people. Then this fear complex came over me. I thought: "O BABA, I don't want to go in there, they wouldn't be interested in me giving a talk, they will just laugh at me." I walked up and down looking at their posters etc. hoping that they would all leave so that I could talk to the activities brother alone. Over and over in my mind I was thinking that I should go in regardless of what they think - but my ego was determined not to. I must have spent about ten minutes hanging around there - saying to myself: "Where is your moral courage?" Finally thinking: "O well BABA, I leave it all up to you, if they all laugh at me - that's your Grace too". So gritting my teeth, I reluctantly walked into the office. Just at that time the others got up and said: "Well must go now, see you all later." They left me with the activities secretary alone. He turned out to be a really nice guy and said that he knew Ananda Marga through Sarasvati who taught there once. He said that because of the exams, it was unlikely that I could give a talk. But, he asked me if I would like to put up display boards about Ananda Marga in a fortnights time during their after exam festival. It will be an ideal chance to do maximum prakar to all their students as everyone goes to it (the festival). By then I had gotten rid of my shyness and I was feeling really nice inside. Again BABA taught me to have faith in HIM and HE will do the rest. "You have the right to your actions but not to their result."

There is a story about an Acarya who used to give such good talks and often to many people. One day he gave his best talk to about 300 people. After the talk, no one came up for initiation. He was very disturbed at this. The next time he saw BABA, BABA reminded him of the incident and told him that it was to show him how it doesn't matter how many are brought to the path by the talk we give. We should not be concerned with this for that is HIS job. We should just give the talk (in a well thought pre-planned manner) to one person, to a hundred or even to the rocks and trees if necessary - HE will do the rest, that is HIS work.

- Narada Muni

Now in most cases I'm against doing prakar

We all know our Guru works in strange and wonderful ways to help us over certain areas of our limitations. The latest trip he laid on me was yesterday. There I was thinking all day about the revolution, its more violent side and where it would happen in Sydney. Then in walked this sister. She was reasonably clear, it was easy to tell she was a vegetarian. Now in most cases I am against doing Prakar, however on this occasion I felt a compunction to tell this person about Ananda Marga, its work and the character of change in the society. To my surprise I even handed her two leaflets!

No guilt, nothing. Just BABA interacting with BABA. It turned out that she worked in Glebe in a raw foods place where Margiis can get (possibly) cheaper foods! She had been trying to get into yoga for a short while, doing asanas. I pointed out the disadvantages of doing just any asanas and she seemed to be absorbing the information with interest. She seemed interested in trying to learn meditation. There seem to be many people who have their own things going but to change society we need to integrate and synthesise them.

- Vijay

HIS LIILA

16 POINTS COMPETITION FOR THE MONTH OF SEPTEMBER

1. USE OF WATER	JINANESHVAR, PARVATI, JIIVAMITRA
3. JOINT HAIR	PARVATI, JANAKI
4. UNDERWEAR	DEVIKA, JAYA
5. VYAPAK SHAOCA	DEVIKA, KRISHNAMITRA, KOLAMBII
6. BATH	JAYANTA KUMARA, JAYA, KOLAMBII
8. UPAVAS	ARATI
9. SADHANA - ALL LESSONS	JAYA
TAPAH - SHUDRA	DEVIKA

ALL OTHER POINTS.....NONE COULD STAND

Daily Self Analysis

One can gauge his or her spiritual progress by the measure of conscious control that he or she has over his or her thought patterns. One who has in some measure achieved this control will not be swayed or upset by outer conditions, stresses and strains that his environment may place on him. If one cannot rise above, be in full control of, and handle with ease the circumstances of his outer environment, he will never be able to succeed in the way of Spirituality.

So the important thing is to first learn to handle your outer environment, consisting of your domestic and/or working life. We are to be judged by our actions and not by our words. It is from the abundance of our heart that all actions result, whether physical, emotional or intellectual. The mind is an index and reflecting mirror and it truly depicts one's inner state. A measure of success of how well you are succeeding in handling your outer environment will be a gradual awareness that you are becoming the master of your own thoughts. It is to achieve this success that I introduced the self-inspective diaries. How many really keep their diaries properly? Very few, if any, I am sorry to say. If the diaries were to be taken advantage of, you would see a change in

your behaviour, your mode of thinking, and consequently, you would progress spiritually by leaps and bounds. The purpose of the diary is to reflect your own inner state so that you know where you stand. It is a tool, which if used properly, will chisel you into a receptacle fit for the manifestation of the Master within you. You should put just as much devotion and attention into keeping your diary as you put into your meditations. The following points will give you the right understanding on the sublime purpose behind and benefits to be had, from keeping the diary.

1. When, at the end of the day, you recall your failures in thought, word and deed, in which direction will your mind be turned? Naturally, it will go to the One who has asked you to keep it. So keeping the diary is also remembrance of the Master; you are saying something to Him. If you remember Him, then, He remembers you, and, in time, you will develop receptivity to Him wherever you may be. There can be no true spiritual progress without receptivity, and the daily maintenance of the diary with full attention and a true yearning to be freed from the lapses which are recorded therein goes a long way to developing this receptivity.

2. In the Christian religion, I understand that those who wish may make a confession of their lapses before a priest. They may go once a month or weekly, but generally not more often than once a week. But by keeping the diaries, you are making a confession every day. Let your confessions be honestly and openly recorded in the various columns, so that you know where you stand and can take rectifying action. The best and easiest way to cure your ills is to yearn to be free of them and, as mentioned above, to have sweet remembrance of the Master at the time you are filling in your diary.
3. Last and just as important as the foregoing, keeping the diary should not be allowed to stagnate into a mere recording of failures, which tends to become mechanical if done with little or no attention. The true purpose of putting these failures down in front of you is to make yourself aware of them so that they may be weeded out. To weed them

out, it is not sufficient to cut off one or two branches; you must uproot the cause. Once you become aware of a failure, you should be able to trace it to a certain situation, and this situation will help you to identify the cause of the weakness in you which has to be eliminated. By and by, the very cause of the failure will drop off by itself.

So, receptivity is important for success in all phases of life, both mundane and spiritual, and it can be achieved by following the right understanding given above. First, one must lead a God-like life; second, the spiritual diaries must be maintained in the accurate way as already explained; and third, one must learn to develop receptivity. If you succeed in the first two, the third will follow of itself.

Sant Kirpal Singhji

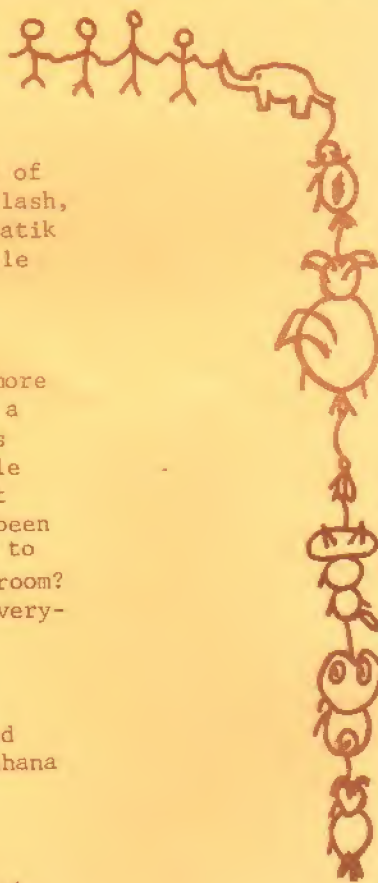
The Room

A room, a strong vibration, clash of many heads, thousands of thoughts and ideas, how many people have sat to work out clash, to think of BABA. A bare carpet, a bunch of flowers, a pratik and BABA surveys the room from HIS position above the mantle piece.

A lone figure enters, music, chanting, starts to uplift, more people enter, dancing begins, clash of symbols and drums, a rhythm is started, heads and bodies move in time, thoughts and ideas are lost as everyone is directed towards a single idea. Then silence, neat rows of positioned people intent and studied, concentration plus. How long has this room been here? Eons and thousands since time immemorial dedicated to HIM. Dinosaurs once roamed the earth and where was that room? Its existence could never be questioned. The centre of everything. Time lost, time gained.

But where is this fabulous room, asks the philosophers and scientists down the ages -- Sydney Sectorial Office's Sadhana Room.

- Shagarat





L.F.T. Training Centre

In any LTC, discipline is always a necessary feature. However, the form in which this discipline is presented has changed since earlier training centres. There is of course a tight schedule, which must be strictly followed. However much of the schedule is unenforced and vague. This time is scheduled as "Work for BABA" in which time we can look for jobs (which we are having trouble finding), do pracar, write essays, read etc. If we are irresponsible with this time, are we actually moving closer to BABA? In this way I feel that the current LTC is probably better than others.

It seems to me that in past training centres the discipline was mainly external - having a strict schedule enforcement system is good in that one must learn to work in a more efficient way. It instills a positive attitude to correct utilization of time. Also, to have to comply to a strict routine or to receive punishment puts you in a position where you must surrender your ego.

On the other hand, when we have the choice to do as much or as little as we can get away with, we come to know our own faults and the correct remedies. The choice is ours whether we want to accept more responsibility, to come closer to BABA. Every action we are faced with can take us closer - or further away from BABA. We must overcome our limited likes and dislikes and to be able to come to objective

decision and have the will to abide by this (whether it is trivial or great). That is the essence of discipline. This is an important task of the LTC - to master one's discipline, to become a tantric

- Kabir

I could mention the BABAFUL kiirtan on Thursday night down the main street, but the feeling is lost in words. I could mention the night out to the movies at Wayside Chapel, and the spontaneous BABAFUL kiirtan at the bus stop and on the bus, and people's reactions, but, as before putting pen to paper does not do justice to that beautiful vibrated evening. Or I could mention the clash that we are all going through at the LTC but that would only bring people down, even if it is good growing clash. If I mentioned the food trips, well I don't think this would be published because, well, that sort of thing just doesn't go on at the training centre, and what would people think! All I can say BABA is that You're pretty cool and everything that we are going through, all the clash, food trips, and BABAFUL kiirtans, are all a part of Your game, and are helping us to come closer to You.....

- Kranti



The Oath

To take an oath is to accept that you can be great.
It is by living it that you rise to that greatness.
In taking an oath, you open your arms to the future,
and when you follow it through, you grasp your destiny.

In taking the oath you spread your wings ready for flight.
As you begin to adhere to it you take your first steps,
flapping your wings in anticipation.
Your efforts increase and slowly, then suddenly
your flight has begun.
It is your mental force which has lifted you in the air,
and you have the strength of mind needed to stay there.
As you stretch your wings and extend yourself beyond expectations,
you rise from smallness to the greatness of Vistara, expansion of mind.
You were born to expand, and to follow an oath taken is to rise to Vistara

To lessen your efforts is to fall short of your aspirations,
to becloud your initial vision and lose your sense of Dharma.
Know that you can live any oath you wish to take,
and any oath you have taken.
To delay in following an oath, once taken,
is to hold back your own progress, and the flow of evolution
To memorise your oaths every day helps in stressing their importance,
for as with most of our spiritual practices
once aware of them, it is natural to follow them through.

BABA KRPAHI KEVALAM

- Nava Kumara

Our resident trainer, BABA, is teaching HIS sons and daughters at every moment of the day. Truly our sadhana is extending above and beyond our meditation to make us stronger and more united. He makes us forget the past and establish ourselves closer to HIS feet in a manner which seems to please both HIM and HIS children. If we can see HIM in ourself and all around us, only then will HIS sons and daughters lead society to the path of blessedness.

Dinah Bandhu.

BABA Lord, I feel Your strength in my brothers and sisters - how great they are. Here we are building a strong unit - I thought when I arrived here that training was going to be classes all day and night on Ananda Marga philosophy, but I see now the beginning of in-

finite growth which happens not through classes alone, but through examining yourself in relation to the moment and environment. It is clear that reliance on other people to get you to remember constantly the things you should be doing - for example, getting to work on time, doing your 16 points charts, svadhyaya- and all the rest. This type of reliance (dependance) cannot exist for long here. You are responsible only to yourself in such things. Reliance on other people comes about by knowing your specific duty and doing it - as Didiji says: "properly". That's reliance, when you yourself are reliable. This very simple thing we are learning is giving us a true sense of unity. It is a wonderful thing to know you are a part of a strong responsible family.

Nageshvari

BABA'S Business

UKK: is happening again, Monday 19th - Saturday 24th January 1976.

'WHOLEFOODS': Margiis are needed in Nelson to take over the health food shop & free Anandatrii & Bhaerava for important work in Australia.

TYPIST: needed for Sectorial Office - varied work right in the middle of BABA's Liila! You don't have to be too good - just willing to improve.

TRUCK DRIVER: needed in Sydney, responsible (preferably experienced). AMURT has been donated a superb 4 ton truck that has incredible potential for AMURT and other relief projects. This truck could also be used for any Commerce venture; provided arrangements were made that it could always be readily available for an emergency situation.

INTRODUCTION TO ANANDA MARGA: this should be going to the press in new booklet form very soon - BABA NAM KEVALAM. Tentatively priced at 50¢ a copy.

PRANAM: new subscription rate to cover increased costs. 90¢ a copy, or \$10 a year, plus postage. We hope to be registered so that postal costs will be less. Different rates will be included in next Pranam.

Addresses

WORLD HEADQUARTERS

Acting Camp Office,
New York Sectorial Office.

SYDNEY SECTOR HEADQUARTERS

Ananda Marga,
209 Walker Street,
North Sydney
N.S.W. 2060,
Australia.
Ph: 929 2802 (STD 02)

ACARYAS FOR SYDNEY SECTOR

Sectorial Secretary
Ac. Yatiishvarananda Avt.,
C/- New York Sectorial Office

Sectorial Office Secretary,
Ac. Abhiik Kumara Brc.,
C/- Sectorial Office

Ac. Dharmapala Brc.,
C/- Wellington Regional Office

Ac. Kashyapa Brc.,
C/- Wellington Regional Office

Brcii Mahashveta Ac.,
C/- LTC, Sydney

Brcii Tilottama Ac.,
C/- LTC, Sydney

SPECIAL PROJECTS

LTC (Local Training Centre)
Ananda Marga,
17 Hollywood Road,
BONDI JUNCTION NSW. 2022.
Ph: 389 5885

ANANDAPALLI
Box 3,
Severnlea P.O.,
Queensland 4351
Ph: Severnlea 835207

Sunrise Community School,
1 Perentie Road,
Belrose, SYDNEY
N.S.W. 2085
Ph: 452 2643

A.M. Land Project,
C/- Roleystone P.O.,
PERTH 6111.

Wholefoods
71 Collingwood Street,
NELSON N.Z.
Ph: 87294

SYDNEY REGION

Ananda Marga,
C/- Sunrise School,
SYDNEY

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MELBOURNE REGION

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Albert Park,
VICTORIA 3206.
Ph: 695420

Ananda Marga,
10 McGuinness Cres,
Lenah Valley,
Hobart TASMANIA 7008.
Ph: 285 758

Ananda Marga,
12 Torrens St.,
College Park,
ADELAIDE S.A. 5069.
Ph: 42 1637 (STD 08)

PERTH REGION

Regional H.Q.

Ananda Marga,
7 St. Leonards Ave.,
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Ph: 81 5550 (STD 092)

WELLINGTON REGION

Regional H.Q.

Ananda Marga,
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Ananda Marga,
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Ananda Marga,
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Ananda Marga,
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PORT MORESBY REGION

Mailing address:
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NEW YORK SECTOR H.Q.

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EAST CANADA REGION

94 Rectory St.,
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WEST CANADA REGION

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MEXICO REGION

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Chapultepec
Guadalajara
Jalisco Mexico

WEST INDIES REGION

C/- Egerton Rhoden
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BERLIN SECTOR H.Q.

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STOCKHOLM REGION

Regional H.Q.

Ac. Mayatiita Brc.,
C/- Kiirti (Jens) Holmsen
Conradisqatan 6
OSLO 6 NORWAY

LIVERPOOL REGION

Ac. Bharadvaja,
C/- Haralambous, 8 Ullet Rd.,
Liverpool 8,
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Ananda Marga,
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75116 Paris
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Ac. Maetreyia Brc.,
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HONG KONG SECTOR H.Q.

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GEORGETOWN SECTOR

Sectorial Secretary,
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Porto Alegre,
Brazil.

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C/- Sr. Osvaldo Gonzalez
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Calle Paz Perez,
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Ananda Marga,
C/- Juan Carlos Rodriguez,
Calle General Flores 4992,
Montevideo
URUGUAY
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NAIROBI SECTOR

Ac. Krsna Caetanya,
P.O. Box 8714,
Accra GHANA

BANGKOK REGION

Ac. Mianaksi Sundaram Brc.
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JAPAN
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MANILA SECTOR H.Q.

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Ananda Marga Yoga House,
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Phillipines
Ph: 9-48-70

Units around the world.

As it is impractical to list all the addresses of units around the world, a list of places where Ananda Marga is established is given below. The addresses of these may be found by enquiring from the main addresses that are listed in the previous section.

SWEDEN

Stockholm, Upplandsvaspy,
Uppsala, Zarna, Umea, Luiga

DENMARK

Copenhagen

UNITED KINGDOM

London, Birmingham, Hull,
Liverpool, Newport, South
Wales, Yorkshire, Basingstoke,
Leeds

FINLAND

Helsinki, Lahderanta, Tampere,
Vippula, Heinola

NORWAY

Oslo, Lillestrm, Landerranta,
Nordbyhagaveien, Lorenskig,
Fsellhammer, Bergen, Elverum,
Trondheim, Jessheim, Fredrik-
stad, Holland, Amsterdam,
Groningen, Volendam.

ITALY

Milano, Rome, Verona, Como,
Florence

WEST GERMANY

Berlin, Frankfurt, Bodensee
Area, Tubingen, Fredrichshafen,
Koln, Wiesbaden, Emmerich,
Gottigen, Munchen, Marburg,
Bonn, Timern

ARGENTINIA

Florida, (Buenos Aires),,
Rosario, Cordoba, Mendoza,
Mar del Plata, Bihia Blance,
Tucuman, Olavarria, La Plata

BRAZIL

Porto Alegre, Sao Paulo,
Santos, Rio de Janerio

Units are established through-
out the U.S., for further
information contact the New
York Sectorial Office.

PLEASE NOTE

As many people refer to the
addresses section of Pranam,
it is important that we are
informed of any mistakes or
changes of address that have
occurred. Thankyou.



GENERAL ABBREVIATIONS

AMURT	Ananda Marga Universal Relief Team
BNK	Baba Nam Kevalam
DC	Dharmacakra
DDC	Door to door contact
DFA	Dharma for all
DMS	Dharma maha samelan (gathering)
EFA	Education for all
ERAWS	Education, Relief & Welfare Section
FFA	Food for all
GAEA	Guard against enemy action
GM	General Margii
IRSS	Inspection, Review, structural solidarity
ISMUB	Inspection, seminars, movements, utilization, boards
LFT	Local full time worker

LTC or	
LFT TC	Local training centre
MD	Model Diocese
OPTI	Workers - not LFTs
OSC	Open spiritual conference
PO	Pyrimidical order
PP	Press & Printing
RAWA	Renaissance Artists & Writers Assc.
RM	Revolutionary marriage
RS	Regional secretary
SO	Sectorial Office
SOS	Sectorial office secretary
SS	Structural solidarity!
SS	Sectorial Secretary!
UKK	Utilization, Katha (stories), Kiirtan
WT	Wholetimer

ALL OUR WORK IS HIS PLAY
MAY WE CONTINUE TO MOVE HIS WAY
THERE IS JUST ONE MORE PHRASE TO SAY
BABA NAM KEVALAM ALL OF THE DAY

- Nava Kumara



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